1: Jenness--179-180 (1913-16) 1922 Copper Eskimo
116, 772, 821

"A flat unbroken expanse of land and sea -- the earth --covered over during the greater part of the year with snow and ice; of undefined limits, but stretching farther than any man knows; at each of its corners a pillar of wood holding up another unbroken expanse, the sky(1); above that, on its surface, another land, abounding in caribou and other animals like our own earth; wandering across this upper expanse semi-spirtual beings, the sun, the moon and the stars -- such is the conception that the Copper Eskimo possesses of our universe. The sun and the moon are semi-human, or at least the abodes of semi-human beings, the sun being a woman and the moon a man. The mountains of the moon are the man's dogs, according to one account; according to another, they are a woman with her dogs behind her, for once she came down to the earth and the shamans tied a rope round her and hoisted her up to the sky again. The weather, sila, spoken of as a man, but conceived apparently as some mighty power, moves along the sky, and as he walks the sun goes down; hence the disappearance of the sun each evening. In summer the sun draws near the earth and warms it, but in

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"1. Cf. Crantz, Vol. I, p.131; Nelson, p.498."

winter it goes far away under the sea. On the 9th of January 1915, the first day of its reappearance after the winter night, the natives heard its hiss as it set again in the ocean. Its face is covered with black at eclipses, siriapaluk, and then the Eskimos know that it is trying to kill people and the shamans have to wipe away the black. The appearance of two mock suns, (parhelia) is ominous to travellers and hunters, who will be cut off by sudden death and never reach their homes again.(2)

The stars were human beings or animals before they ascended into the sky. The three bright stars of Orion's belt were three sealers who never returned to their camp, so the Eskimos call them tupigat 'The sealers', or tubaryuit 'The early risers'(3).

"2. At Barrow two mock suns, one on each side of the real sun, are said to be its walking sticks, aiyopiak. The sun holds them out to steady itself when a gale is imminent. Cf. Peary, Northward over the Great Ice, Vol. I, p. 243."

"3. In Greenland they are called siektut, 'The bewildered men.' (Crantz, Vol. I, p. 232, Egede, p. 209), but the legend is the same."

1: Jenness--179-180 (1913-16) 1922 Copper Eskimo-3
116, 772, 821

Long ago a polar bear was being hunted by a man and his dogs. It fled into the sky, and its pursuers followed after it. We can still see the bear, nannoryuk, in the sky, and behind it the hunter and his dogs, always pursuing but never overtaking it. (4) One native pointed to the Pleiades and called them the bear, while Aldebaran and some stars near it were the hunter and his dogs, agleoryuit 'The pursuers'; but the more usual name for the Pleiades is Agietat, the meaning of which I did not discover (5). Two stars in the Great Bear (β and a faint star near it) are tuktuyuin, 'The caribou', while Venus is the 'Big Star,' uvloreahugyuk. Arcturus when high in the heavens ushers in the sealing season, and hence has been given the name of sivulik 'The leader'. Other stars which I was unable to identify are agiatsiak (perhaps the same as agietat), kuttoryuk and agyuk. Falling stars are the annak (feces) of larger ones, but bright meteors are called fire, ignik. (6) The rainbow is aiyakutak, the same name that Mr. Stefansson found for

"4. At Barrow the name is tubatsiat, which also means 'The sealers.'"

"5. At Barrow they are called sakopsakkat 'The ones that close their eyes.'"

"6. So too in the Mackenzie river delta (Stefansson, Anthrop. Papers, A.M.N.H., Vol. XIV, pt. I, pp. 327, 341.)"

it at Barrow, where the word means 'The prop that keeps the sun from falling.' [180]

If the Copper Eskimos see a rainbow while they are out hunting they throw a small piece of skin from the belly of a deer toward it, to win its favour and give them good luck. They call the aurora ahanik, and believe it to be a manifestation of the spirits that bring fine weather. Rain comes from snow that goes up into the sky when the weather is warm, while lightning is due to a being named Asiranna shooting his arrows. Not all of the natives, however, agreed to this interpretation, for some called it fire, ignik, and thought that it was caused by the sky, kilak, or by the shades of the dead. The winds, annorait, issue from two holes in the sky. In stormy weather the shamans sometimes tie them all together with a cord of fur taken from the throat of a caribou and push them back into one of their holes. Then the Eskimos enjoy fine weather until the malignant spirits of the dead, aggioktun tarrain inyuin, desiring the destruction of people still living, untie them again and let them loose. The old shaman Ilatsiak, however, confessed that he did not know what became of the winds in calm weather; nevertheless he knew certain things that would cause them to blow hard, for example, 'if the women sewed new deerskin clothes during the dark days of winter, or if in spring and summer the Eskimos lingered too long round the lakes and islands, or ate the lungs of the caribou.'"

3: Rasmussen--22 (c. 1923) 1932 Copper Eskimo
116, 772, 823

"The great world in which mankind lives consists of nuna, tArajɔq and hila.

nuna is the world itself. It stretches without end far out to the north and to the south, to the west and to the east. Of this enormous world we only know the lands that border upon the districts where we hunt the caribou; but we know that far, far to the north there is a land, qai^{s}huit'ɔq, where it is quite dark in winter and very, very cold. People live there too; they are called qai^{s}huit'ɔrmiut. To the south are the warm and bright lands, where winter is short and where big trees, napA'rtut, can grow; that is itqil'it nunain: the Land of the Indians, and to the south of that again is qatlunain nuna'n: the Land of the White Men. It is not only men and women who live on nuna; there are many different kinds of spirits too, and mankind has to take notice of them all. And nuna herself has her own spirit, who does not like people to busy themselves too much with earth and stones, especially while the caribou are wandering if people work to [sic] much with the earth in that period, the spirit of the world makes the caribou disappear and man has to starve.

tArajɔq is the salt sea that washes against nuna; there live the seals that are hunted from the breathing holes when the ice comes. Like nuna, the sea has its spirits, which demand great respect from both hunters and women. The mightiest of all these spirits is Arnakäp^{s}ha'luk, who is the mother and guardian of the sea beasts."

3: Rasmussen--22-24 (c. 1923) 1932 Copper Eskimo -1-3
116, 772, 823

"hila is all that space above nuna and tArajoq. [MPK: earth and sea] hila is held up by immense pillars that stand out at the ends of the world in the four corners of the wind; its uppermost arch is called qilĸk: the sky.

hila is not empty space as one might think; it is the dwelling [23] place of hilăp inue, supernatural beings who all seem to be united through a great power: hilăp inua itself: the spirit of hila. It governs the weather that makes it possible for people to live. It is not only the cause of the good weather that allows a man to go hunting, but bad weather too, especially blizzards, which cause the dwellers of the earth to suffer want.

Up in qilĸk live the sun, the moon and the stars; these are all people who once died a 'supernatural', an inexplicable or a violent death and who in death have become shining spirits. The sun is a woman, the moon a man. The stars are almost all men, dogs, bears or caribou.

The Moon Spirit is the one that is easiest to see; for at the time of full moon the shadow of a man and his dog stands out clearly in the lunar circle.

The aurora borealis is called ArᶜhArneq or Arᶜhăt. It is personified in a powerful spirit who is in great demand as a helping spirit for the best shamans. We believe that the aurora borealis is alive just as men and women are; for if you whistle at it, it crackles and comes nearer. But if you spit at it, it all runs together in the middle and forms another picture. It is just as if it understood people and did what they wanted it to do.

The rainbow is called ajakutA´q. When the rainbow is very high with steep sides it means happiness for all; but if it is not high, and its arc is flat, it means disaster and someone will die.

Sometimes a ring forms round the sun; it is called qilauta´: the drum of the sun; for it forms a figure round about the sun just like the drum used in the festival house. We do not quite know what this means; some believe that, simply because it resembles the drum we dance to, the sun drum is an omen of something pleasant that will happen.

If it is not a ring, but only an arc that forms round the sun it is called natainEq, which is thought to mean a part of the wooden rim of the drum. This, then, means that somebody has died.

Up among the stars are lemmings with double claws; they are called kuke´ qalEre´t: those that have two layers of claws, one above the other. When these fall from the sky they are found down on the earth, either dead or alive. Hêq and Netsit, who tell me about this, have both caught these sky-lemmings. In fact it is said that once while the great shaman Ilatsiaq was walking out on the ice, one of these sky-lemmings fell on his back, and this made him a very great shaman. The three stars in Orion are called the little hunters. It is said that three men who were pursuing a bear suddenly rose from the ground and rushed up to the sky. [24] Here, as elsewhere, the planet Venus is called the great star that rises red in the sky.

Shooting stars are excrements falling from the stars, and are therefore called: a star's excrement. A meteor, on the other hand, is called fire.

Thunder is caused by some small birds, a little larger than black-billed plovers, with feathers that look as if they had been scorched by fire. When these birds begin to sing their thunder-song it sometimes happens that the sky is suddenly darkened and lightning flies out of their beaks. These birds are called kagluk."